/212 cont./

386 824 The red color is obtained from the seeds of the fruit of the urucú bush. There are many different varieties, which produce a more or less intense red color, in part also inclining to yellow. Treasured above all is the kind with round seeds (wõlĕlŏ̀nĭ), whereas the kind with long seeds is not esteemed very highly (wõlĕnò). The kind with round seeds grows particularly in the [438] region north of the Tapirapé mouth; it is obtained here in large quantities by the Indians and further traded to the Indians south of the Tapirapé mouth, especially to those of the south horde. The 386 dyestuff is produced from the seeds in the following manner. The many small seeds contained in the beechnut-like fruits are removed, some palm oil is put in the hands, and then the seeds are rubbed between the oiled hands until all the dyestuff on the shells of the seeds has come off. In this way an oil color is produced, which is scraped off the hand with a knife or stick and is put in a gourd vessel. The rubbed seeds are thrown away. In this fresh state the oil color is immediately ready for use. For [438] trading, it is boiled in oil (thickened), then put into solid forms, and dried in the sun (Ill. 40 a, b).

[824] For the black color either soot, which is scraped from the charred trees of the plantings or from the cooking pots, or the blue-black juice of the genipap fruit [b(ã)dēnă] is used. This juice is mixed in small spoon-like gourd vessels or in larger, carved half-gourds /Pls. 43 and 44 appear here/ /213/ (Ill. 41 a, b); at first it is light, but soon after it is applied to the skin, under the influence of the air, it becomes a handsome black-blue color.

A white earth (mănāŭlă) is used as a white color. I never 302 observed white body /Ills. 40 and 41 appear here/ painting, to be sure. The small clay dolls, however, bear white patterning, and the Indians told me that with this color they paint rings around their arms, as well as transverse stripes on their chests.

302 413 The fingers serve as paint brushes, the flat hand for full body painting. /Ill. 42 appears here./ I never observed sticks or rags for applying the colors. On the other hand, for the genipap patterning a stamp (ūlĭnŏ) consisting of two sticks of cane lashed together, the cut surfaces of which are cut to form two semicircles, is popularly used. These semicircles are now placed together to form

[TEXT CONTINUES ON P. 103]

/213 cont./

386
[438]
[415]

Ill. 40.a, b.
Urucú oil-color in trade packaging.

Ill. 41.a, b.
Color bowls.

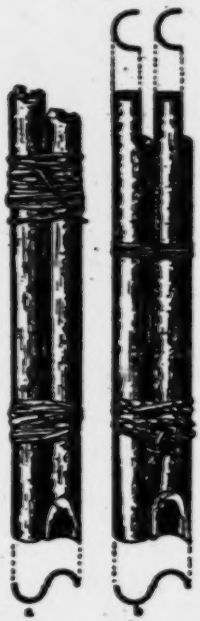
302 413 a serpentine line (bũltĩ; according to Kuriśí, however, naũẽkiẽlãzĩ = ostrich crown-tuft). These stamps are usually only one-sided (Ill. 42a); only once did I come across a two-sided stamp, which at one end bore the serpentine line, at the other two semi-circles, one above the other (Ill. 42b). The boy in Ill. 2 on Plate 38 is painted with the serpentine-line stamp.

302 In the painting we distinguish between full painting and patterning.

[291] The full painting "is their suit of clothes" (Kuriśí's statement); "it protects them from mosquitoes just as their suit does for the Christians" (Mauzí's statement).

The patterning, on the other hand, is executed only for special occasions. It

[609] is a kind of festive ornamentation. For receiving strangers, for example, the villagers paint themselves with red and black designs: the arriving strangers also paint themselves before they /214/ enter the village, even if they only draw a black eye-band from ear to ear with soot scraped from the charred Campo trees.



Ill. 42 a, b.
Genipap stamps.

/222 cont./

*301 painted and covered with rolls of wax, which apparently is supposed to represent such a painted lip-plug (Pl. 45, Ill. 7).

*301 184 This sequence was precisely observed everywhere. Only in the first village near Leopoldina were deviations found. Here the boy, as /223/ has just been mentioned, wore a wooden lamella, and later a wooden button, like his older brother and the [177] father. This family was civilized; they hesitated to walk around with long plugs in front of the Brazilians. On the whole, long [152] plugs are regarded as a sign of vanity, which is why older people, for example, can never wear them without making themselves ridiculous. The young people in the first village felt too superior to their savage fellow-tribesmen to wear such ridiculous things; hence they contented themselves with the dignified button of the old people.

*301 [324] The stone lip-plugs (mãnã'dẽlẽ; mãnã = stone, mãnãdẽrẽzõ = rock crystal) are a special kind. They are cut to shape out of quartz, rock crystal, or /Ills. 61-63 appear here/ alabaster and then smoothed so that they look as though they were polished. The mouthpiece is greatly widened; the lower end runs out into a thickening (Ill. 62). Such lip plugs are worn only by unmarried men and only at special festivities. When they marry, they give it to a young relative. Since the stone lip-plugs are very thick, the lip hole must first be enlarged. This is done by the insertion of ever thicker wooden plugs. I saw only one specimen of such a lip plug, and, to be sure, in the south horde, but could not acquire it. I learned about a second specimen /224/ in the south [439] horde only long after we had left the village. They are not made by Karajá, but by the Tapirapé, with whom the Karajá of the [438] north horde barter for them. Those of the south horde again buy [435] them from those of the north horde, the price then allegedly amounting to a canoe, an ax, a pot, and a bush knife. In other words, they are very expensive and are therefore, and because they are very fragile, cautiously handled and kept carefully [648] wrapped in cloth. At the present time, when the Karajá have a feud with the Tapirapé and are therefore no longer able to buy stone lip-plugs, their value has naturally increased many times over.

/244 cont./

527 Regular harvest festivals probably do not take place; the time of the ripening of the food plants, that is to say, the time when they have a great deal to eat, is their chief festival time, however.

B. The Acquisition of Animal Food.

433 The acquisition of animal food is as yet limited to the appropriative form; the Indians have not arrived at animal breeding.

231 To be sure, they keep a great many animals in their
825 houses, but do not use them for food, nor do they mate them,
[262] but rather, after loss, they catch young specimens again to tame these anew. This pleasure in animals arises from the belief that animals are related to man, are the same in essence; they believe that animals speak and act like human beings, only in a different form. And so they surround themselves with them, in
[235] order to divert themselves by their behavior. Only birds are kept for practical purposes, namely, as suppliers of feathers; they are repeatedly robbed of their feathers, which are then made into ornaments. Tamed quadrupeds, as well as chickens, usually run around free; birds have their wings clipped or they are tied to a pole on the roof, in the house, or under a special protective
● [438] roof (Plate 54, Ill. 1). Apparently there is a trade in birds, for several times I observed wandering Indians who carried little birds with them in small gourds, in order to sell them in other places.
/Plate 53 appears here./

231 /245/ Of such domestic animals, I observed the following:
[136] Of foreign, imported animals there were: chickens [(h)ănĭ(k)ĕ], pigs [(ī)šă(nĕ)], dogs (kjŏlŏză), cats [(găh)ănlōĕnĕ]. These
[262] animals are not eaten; the Indians are not even acquainted with the eating of chicken eggs (hănĭkĕsi). Pigs are very rare; I saw only one large domestic pig, which was quite obviously kept only out of curiosity.

[TEXT CONTINUES ON P. 155]

/258 cont./

262 scorned red-deer meat and tracajá eggs; others ate these things.
[199] Enlightened (civilized) Indians, who otherwise still believed firmly in all kinds of magic, ate everything.

G. Luxuries.

276 The Indians are familiar with only one luxury item;
[197] tobacco (kõtĭ). They maintain that they adopted the luxury of tobacco only from the Brazilians, and, to be sure, in about the
[249] first half of the nineteenth century. At that time they obtained seed (kõtĭlătĭ) or shoots; at first they planted these in the mud, where only small plants grew; then they tried it in the plantings, where large plants grew. The custom of smoking is older, however. Fonseca reports in 1773 that they smoked their clay peace pipe in an easterly direction, apparently observing a ceremony (1).

1. Rev. trim. 8, pp. 378 and 387.

obably they received merely another plant from the Brazilians.
24[illegible] /259/ Today tobacco is raised in the plantings, and it is planted by the men during the rainy season by placing seed kernels into the ground. Harvest begins "when the leaves begin to hang" (in July I already saw fresh tobacco leaves hung up to dry). The leaves are picked and brought into the house, where they are hung up to dry. When they are half-dry they are rubbed between the hands ("so that the tobacco becomes black"), then hung outside the house on a pole or a special sloping rack, and com-
[415] pletely dried. It is stored in the oblong baskets called lālă, and, to be sure, rolled up pad-shaped by the south horde (ĭlūlăŭ), plaited into a braid by the north horde (kõ(ŭ)ăă). (See Ill. 194, Šavajé /see p. 323/.)

276 The variety is evidently very light; its fragrance is not very pleasant, but the Indians smoke it passionately. They find
249 the tobacco of the Šavajé to be better and obtain seedlings from
438 them to improve their stock. Thus, on my return journey from
[437] the Šavajé I was accompanied by /Ills. 103-104 appear here/ a
[882]

/259 cont./

249 438 [437] [482] Karajá who had bartered arrows there for tobacco seedlings; his bast-basket was fully loaded with the packets in which the plants were packed. The seedlings were well wrapped in leaves and bast into a large cylindrically shaped bundle that was reinforced all around with vertical bamboo rods and firmly laced.

276 They were most particularly mad for the heavy Goyaner /Goyana/ tobacco.

Smoking is done by old and young, men and women. Even babies are sometimes permitted to partake of this pleasure. Pipes are smoked throughout; maize-leaf cigarettes are not customary.

[824]

Ill. 103.
Fruit of the jequitiba tree, out of which tobacco pipes are made.

Ill. 104 a-c.
Tobacco pipes made out of jequitiba fruit. a) Crude form. b) Carefully worked, without groove. c) Carefully worked, with groove.

[824] /260/ The pipe (in men's language, wălĭonă, wălĭkŏkŏ; in women's language, wălĭkŏkŏ) is made out of the fruit (ărĭkŏkŏ) of of the jequitiba tree (Hymenea sp.) (Ill. 103). The fruit, approximately seven centimeters long, is closed with a stopper. When it is ripe, the stopper falls out and the fruit kernels fall to the ground.

/262 cont./

411
526
171
113

1. (cont.)
the Indians near Rio de Janeiro, in Debret,
Voyage pittoresque et historique du Brésil
/Picturesque and historical journey to Brazil/,
Vol. 1, Paris, 1836, Plate 5.

411
868

Boys learn how to shoot arrows at an early age; I saw boys three to four years old handling small weapons. These weapons (see under "Toys" /see pp. 241 ff./) serve for practice in shooting. First they shoot toward a fixed goal, a soft, cylindrically shaped root about 30 centimeters high and ten centimeters thick, which is set in the sand (Ill. 109). Later the father proceeds to instruction with the movable target. The father rolls a bast ring along on the ground. The boy stands about ten meters away from the father and shoots from ever greater distances into the moving ring. The arrow must remain hanging in the bast. A little boy four years old succeeded in doing this on the third shot at a distance of two meters. This bast ring [(wă)šĭŏlōlō̰] is a ring-shaped bast pad three and a half centimeters thick and 18 1/2 centimeters in diameter, which is tightly wound with bast (Pl. 56, Ill. 2). Ehrenreich (Berlin 3960) designates it erroneously as a ring for carrying objects on the head, a practice which is not customary among the Karajá Indians. Later comes shooting at a flying target, with green gourds thrown into the air. Thus, the boys learn to shoot the bow at an early age and in general achieve great accuracy. There were Indians who made almost no missed shots while fishing; there were others, however, who were less skilled.

411
[438]
[439]

The bow consists of palm wood. This wood (ŏlōtō̰, wŏ̄ălūō̰) allegedly grows only in the Tapirapé region. In any case, the Indians of the south horde, according to their unanimous testimony, obtain their bows or the material for them from the Karajá of the north horde or from the Tapirapé themselves. As a result, I was able to acquire bows only in the north horde; they were precious possessions in the south horde.

The bow is round, often slightly flattened on the front side, tapers /263/ /Ills. 109-112 appear here/ /264/ toward both ends,

[Text Continues on P. 182]

/278 cont./

9. Trade, Money, Measures.

484 The Karajá undertake their boat trips and land journeys almost entirely for the sake of fishing and for supplies of raw ma-
437 terials. Trade among themselves is carried on only during
438 occasional visits. For example, Pedro took huge quantities of urucú kernels along to his home (Village 2) from Village 19. as the reason he said that there was no urucú above the Rio Tapirapé; he probably meant none of the one particular, very highly appreciated kind providing red coloring. In the villages north of the Tapirapé mouth there was also urucú coloring matter pressed into rolls or into the form of flat cakes, which were sold in such packings. The south horde seems to be dependent on the north horde in various other respects: they buy or bought bow wood, red coloring for painting the pots, stones for stone axes, net coverings, stone lip-plugs, and tamed araras from the north horde, who either produce these themselves or acquire them from the Tapirapé or Šavajé.

From the Šavajé, who are regarded as very rich, they buy tobacco seedlings, manioc roots, arrows, net coverings, etc.

437 They carry on trade with the Brazilians, in part through the
439 Brazilian boats passing by, to whom they offer wax in large balls for calking their boats, as well as manioc, chickens, and fish, in exchange for tobacco, salt, farina, beads, and knives, and in part on great trading expeditions which they themselves undertake in August and September to Santa Maria and sometimes even to Conceição. For this purpose they collect beforehand on their fishing expeditions in the Rio Tapirapé and the many lakes of the river great quantities of turtles, turtle eggs, dried fish, etc., in order to exchange these in the large Brazilian towns for products of European civilization, /279/ especially iron tools, material for blankets for the cold nights, ornamental beads, tobacco, and salt.

437 There are no special standards of value in trade; simple
435 barter still takes place. Among themselves, however, they have fixed prices: a boat costs one ax or two caybara teeth, etc.

/279 cont./

437 Trading proceeded very quietly. The Indians brought their articles and stated their demands; after carefully examining the object, I made my offer, or possibly the object was refused. They regularly asked to see the article concerned, whether it was a bead chain, mirror, knife, shears, etc. Then it was given to an expert for approval; they have such persons for beads, iron implements, cloth, etc. Only after this one had expressed approval was the sale completed. Otherwise I was obliged to show other things. The exchanged object then went from hand to hand, was tested or tried on by everyone, and did not reach the hands of the owner until afterwards. Iron implements were subjected to the nail test, beads to the tooth test. Dull /280/ iron implements, beads that broke, or used objects were not accepted. For the rest, everyone let the others bargain for themselves, did not interfere, and gave his opinion only if asked, a very pleasant custom.

435 804 There are no special measures. They want knives and shears as large as possible; quality is less important. Otherwise I only saw how boats were measured. Ordinary boats reach from the foot to the knee, higher boats up to one handbreadth above the knee; for such boats the Indian pays two capybara teeth. In the barter with us the cupped hand or small gourds and mussel shells served as dry measures.

10. Techniques.

463 438 Apparently everyone makes his own implements and tools. Only occasionally did I observe that individual persons made certain things in larger quantities; for example, in Schischá pots and sieves were made, probably for Brazilian use; in José's village, hats, in Alfredo's village, mats were made in quantities. This and the statements about the purchase value of certain objects seem to point to a trade among themselves and accordingly probably also to manufacturing by certain persons beyond their personal needs.

/353 cont./

166 Schischá, the deceased chief Pedro Manco, and Mother Joana from the migratory camp No. 9, people about 60-70 years old, are regarded as the children of the immigrant Šavajé. Recently, Šavajé again came from Bananal to Schischá; in October 1908 they lived in a separate house. These Šavajé, of course, entered into frequent alliances with the Karajá.

167 [101] A third branch is supposed to have separated from the Šavajé on Bananal, apparently in the previous generation. This horde crossed the Araguaya and moved toward the west; among the Karajá of the Araguaya they are regarded as lost. The separation took place in the region of the mouth of the Rio das Mortes or somewhat more to the south.

619 Before I enter into a discussion of the culture of the Šavajé, I should like to report very briefly what the Karajá told me about them: The Šavajé are their kinsmen; they speak the same lan-
628 guage and have the same tribal tattooing. They live in peaceful
[438] relations with the Karajá, they intermarry; above all, there is an active trade in which the Karajá trade to the Šavajé stone tools, which the Šavajé lack, as well as iron goods, fabrics, and chains of beads in exchange for urucú, net coverings, araras, and
511 food. In clothing and ornamentation the Šavajé are supposed to be equal to the Karajá, but to have much more beautiful things. Among the Karajá, they are considered rich in ornaments and foodstuffs; hence, in times of hardship, the Karajá often migrate over to them. I found these statements to be generally true.

101 Phonetically the name of the people should be written Šăvăjé, in accordance with the pronunciation customary among the Karajá. The Karajá also call them: (i)šănjú, (i)šă(n)dĭwăndú.
361 I cannot give their number, because I became acquainted with
[114] only a small village of five huts. In any case, besides three or
[161] four such small villages, there seems to be a very large village, similar to those of the Šambioá, so that the number may perhaps
[162] be given as 800-1000. The Šavajé living among the southern Karajá perhaps reach 50 in number.

/359 cont./

235 Of tame animals I found among the Šavajé:

Chickens, which were gladly sold to me, but were not eaten by them; vultures, spoonbills, and parakeets sat tethered on the supply racks in front of the houses; vultures in large numbers squatted on the ground near the wall posts in the houses. Araras were totally absent. Instead, a huge white eagle sat tied to a low cross-bar behind the chief's house (Pl. 30, Ill. 2).

264 The women ate even in my presence. Only the girl who traveled back to the Karajá with us ate turned away from us on the trip, and only when she thought she was not being observed.

252 The hearth, as mentioned above, lies in the circular structures of the houses, on both sides of the entrance. As among the Karajá, it consists of the tips of three termite hills or of three clay shards. Roasting is done on grills (Pl. 61, Ill. 1).

[412] →

415 The cooking vessels are identical with those of the Karajá.

412 The manioc grater (wõlãnăkiă; in the women's language, kõlãnăkiĕ) and the rod-sieves (brẽdjĕ) have the same shape and construction as those of the Karajá. For stirring, an oar-shaped spoon (nãlĭhĭ; Ill. 193) is used. For everything else, see the Karajá!

Ill. 193 a, b. Stirring spoon. (b from the side).

[184] The luxury item is tobacco, which is cultivated in a considerably better variety among the Šavajé than among the Karajá. The latter buy large quantities of it from the former, even cuttings, so that they will be able to grow this better variety themselves at home. Tobacco (kõtĭ) is stored plaited into three-part braids (Ill. 194) and is carried in plaited bags or such

249 [438]

/362 cont./

312 415 531 Water was transported in long gourds (rŭkŭ) with short hanging bands; the gourds were usually crudely decorated with pyrography (Ill. 200).

184 [438] 9. The techniques are even more primitive than those of the Karajá; in fact, the Šavajé obtain their iron implements and all foreign wares only through barter with the Karajá. Hence, everything that was said about the latter also applies to the Šavajé.

412 I still found a few examples of stone axes [ūōmădū(ĕ)]; they were used as beaters in pounding soft the women's bast aprons on mortars turned upside down. The two specimens acquired by me are strong, wedge-shaped axes 14 and 20.5 centimeters long; on one, the cutting edge is considerably hollowed out, probably through use as a nutcracker (Ill. 201 a, b).

323 184 The pottery is as primitive as that of the Karajá. Here, too, we find no decorated vessels. The two vessels acquired by me consist of red clay, are of the Karajá type, and represent a cooking pot (wădjĭwĭ) and a bowl (wădjĭwāŭdă). /363/ /Ills. 200-206 appear here./

283 [323] /364/ Working with cotton. For picking cotton apart, a small, quite crudely worked bow is used (Pl. 61, Ill. 4). The spindles (ā̃z̃ōdāŏ, Pl. 61, Ill. 5) consist of round rods 32.5-49 centimeters long, with whorls of wax, unfired or fired clay, or bone. By far the most prevalent are wax whorls, which in part are clumsy disks, in part have sharp edges and taper conically at the top and bottom. The unfired or crudely fired whorls usually have a double-conical form with a sharp edge; only one specimen consists of a thick plate with a rounded edge. Fired clay whorls are disk-shaped and have two sharp edges and flat, conical elevations on both surfaces. Bone whorls consist of quite flat disks, as among the Karajá.

Balls of thread of white (ā̃zṓ) or black (ā̃z̃ōdĕbĕ̄́) cotton are also customary among the Šavajé; some of them are kept tied up in a bast covering (Ill. 202).

[Text Continues on p. 330]